1:Seligmann & Seligmann E-5 (1907-1908) 1911
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guards it, sleeping always at his master's head. 'What would you do,' I asked a Veddah once, 'if your bow were stolen?' 'No one could steal it,' he replied, 'the dog would not let him.' 'But if anyone killed your dog?' His answer was significant. He clutched his axe, and made a motion as though he would cut down the man who did so.

"And this was no idle threat. In 1849, a Bintenne Veddah deliberately knocked a man's brains out for having, as he believed, killed two of his dogs by magic[1]. He never attempted to deny what he had done. 'It is true,' he said at the coroner's inquest, 'I killed him, and I did so because he had killed, by witchcraft, the two dogs I had reared and hunted for my support[2].'"

The following is a list of the names of dogs and bitches obtained from the Henebedda Veddas:

Dogs. Kapura, Kadiya (*kadi*, black ant), Muranduwa (obstinate), Hudena (white), Pandina (spotty), Dimbula, Boriya, Taniya, Tambula, Senba, Katakaluwa (black mouth), Bahira, Pulana, Kambiliya, Komiya (a Sinhalese corruption of "come here," the name of a dog belonging to the Korale of Nilgala).

Bitches. Pandi (spotty), Katakalu (black mouth), Handani (white), Dassi (clever), Dimbile, Makedi (like iron), Bosari, Hudu Valli, Mukulu.

The following list represents the usual property of an elderly Vedda, that is, of one of the influential men of the group, and actually records the property of Poromala (Walaha) the "senior" of the Henebedda Veddas; one axe, bow and arrows, three pots, a deerskin, a "flint and steel" and supply of tinder, a gourd for carrying water, a betel pouch containing betel cutters and some form of vessel or small box, perhaps of metal (e.g. an old brass covered cartridge case), for holding lime. Most Veddas also possess a certain amount of cloth besides that actually in use on their person, and Handuna was no exception to this rule.

Kaira of Henebedda had only two pots, but otherwise the list of his property is identical with that already given. Handuna

[1] "The murdered man was not a Veddah, but a low-country vagrant; several of whom have of late years, taken up their abode near the Bintenne Veddahs, to their great annoyance."

[2] Bailey, *op. cit.*, pp. 186—187.

4: Lewis N-5 (ca. 1906-1918) 1919
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753 not be drunk. Again, in case of fever a decoction would be
757 given of a number of vegetable productions that were *believed* to be cooling. I may here mention that when questioned as to the exact effect any one of these ingredients would specifically bring about, I could get no clear answer. I found that
[278] both *Cassia auriculata* and *Evolvulus alsinoides* were regarded as most beneficial in fever, but I failed to find an answer as to their direct action. Equally *Munronia pumila* would be considered as a most valuable medicine for fits, as well as fevers.

[755] Charms and incantations appear to be more important than medicines with the people.

I found that castor-oil was appreciated and its action understood, but it is curious to note that it is supposed to be effective by outward application, as well as inward. Generally speaking, I found that the local knowledge of our plants was very wide, and it would be difficult to find a plant of any use that the people could not correctly name.

137 In some cases where a plant was rare, I found that no name
824 could be given to it; as, for instance, I obtained a few examples of *Centranthera procumbens*, but the people had no acquaintance with its name whatever. Nor did I find names invented in order to afford answers to my questions: it was a case of giving the right answer, or expressing ignorance.

273 I might mention incidentally, that though our familiar Kitul (*Caryota urens*) is well known, I found the people equally unacquainted with toddy or jaggery, except as *purchaseable* commodities, just as much as kerosine oil is. This ignorance of a source of alcohol may have much to do
• 674 with the striking absence of crime in the country I refer to, and I mention it in passing, as worthy of consideration. On the other hand, I would again point out that owing to the rigidity of certain customs there is not the same scope for jealousy over women that plays such an important factor in crimes of violence in other parts of this Island. Again, it
361 should not be lost sight of that in the Vedda country small
674 groups of people congregate round centres where water, however limited in quantity and impure in quality, is to be found, and are therefore much more mutually dependent

4:Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

than in densely populated areas, where the individuality of the creature is lost in environmental immensity. In the one case he and his are known, in the other he and they are but a fraction.

Considerations of space preclude my enlarging on this subject, or describing in detail the individual conditions of the different villages that I explored, but I venture to think that a careful examination of local factors would throw much light on the evolution of the race from its early stages of primitive existence to its present state of partial civilization.

Domestic Animals.—These consist of cattle, buffaloes, goats, dogs, cats, and fowls.

Black cattle are abundant in all the inhabited parts of the country I explored, and naturally more so where the opportunities for trade in them exists than in very isolated places. Milk is nearly always procurable, but I heard of no instance of children being exclusively reared upon cow milk. Buffaloes are, where possible, reared for agricultural purposes, and also for the supply of milk, which is often turned into a form of junket that is in much demand.

In one village in the Panawa Pattu I found a Tamil man owning a large herd of buffaloes, and to my surprise I found that he called them by individual names, the animals responding to his call.

I was informed that quite a large proportion of the domesticated buffaloes were half-breeds between the wild and the tame. This may explain why the Vedda-country animal is so much larger than the buffalo of, say, the Western Province.

Goats are rare, and only occur where there are Tamil or Moorish people. I met with them occasionally, but nowhere away from the influences above mentioned. Pigs, except wild, I never met with. Dogs are plentiful, and of a much superior build and type to the village pariah of the civilized country. This is doubtless due to the care the real Vedda has bestowed upon this animal from the earliest time. In point of size the dogs of the Vedda country are large, powerfully built, and bold. Black and white, or brown and white, are the usual colours of these animals. Cats are, generally speaking, scarce, though I remarked at Kumana that while I only saw one dog, I found six cats in that little village.